

On the other hand, the Inuit people (formerly called Eskimos) have various words related to snow. This is because snow is very important in their daily lives. While in Hawaii, there is only one word for snow, because for them snow is not so important in everyday life compared to that for Inuit people (Steinberg et al. 2001: 258).

Community development efforts basically aim to improve people's welfare materially, mentally, and spiritually. To achieve this goal, economic, health, education, political, legal, and religious aspects must be covered. Welfare is achieved if the community is able to accomplish various biological, psychological, personal, and social needs in their lives in a balanced manner. Needs for clothing, food, and shelter are examples of personal physical needs, while sexual needs are examples of social biological needs. The need for self-expression and achieving a goal are examples of personal psychological needs, while the need to love, be loved, and be respected are examples of social psychological needs.

People must naturally satisfy their social psychological needs, such as the need to communicate and interact with others. As a social being, a person cannot live a healthy and normal life without communication and interaction with other members of the community. For this reason, adequate communicative skills are required.

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Regarding this, Confucius once said

It has been explained previously that there is a close relationship between language and society, both in the sociolinguistic, ethno-psychological, and communicative competencies. The following section will describe in more detail the potentials of language that are relevant to community development, including the relationship of language and mind, language and culture, language and values.

In the second view, supported by Sapir, Whorf, and Korzybsky (Steinberg et al. 2001) mastering a language, lexical and syntactic systems, will affect the way a person perceives the nature. Language provides the ability for humans to classify various objects that exist in their surrounding nature. The word chair, for example, is actually a classification of various forms and types of objects whose function is to sit on. There are kinds of rocking chairs, office chairs, chairs in the dining room, chairs in class, teacher chairs, student chairs, and bride-groom chairs. Likewise, other words are too, such as clothes, vehicles, houses, sitting, dancing, happiness, sadness, etc. Suppose that every object, movement, or condition is given a different name (label), then the language becomes infinite, and past experience is not relevant to the present and future. In summary, Young et al. stated that "language is a sense, a theory of the universe, a way of selecting and grouping experiences in a fairly consistent and predictable way" (1970: 27).

[illegible]

we the same? Why should you speak using *kromo inggil* (the highest level of Javanese diaglossia), isn't it better to speak Indonesian, which is more egalitarian and democratic?

Another example is that in the early nineties, when Iraq entered Kuwait, the United States used the language, "Iraq invaded Kuwait" (which implies negative connotation) to justify its actions against Iraq. But, when the American army was in Iraq for a long time and regulating all government affairs there, (can it be said to be occupying Iraq?) the language used was "America is a peace keeper in the region" (which implies positive connotation). So, language is used as a tool to influence perceptions or perspectives on reality. In short, the existence of a close relationship between language and mind is a potential that can be used as a basis for community development efforts, namely through language engineering.

Language and Culture

Language is one of the manifestations of culture. With language people develop culture, and in line with the development of culture, language develops. There is an interdependent relationship between the two. With the creation of computers, for example, various new words related to computers emerged. Mouse is translated into *tikus* in Indonesian. However, in computer matters, the word *tikus* is not usable in communication using Indonesian. Hence, to buy a mouse, in a computer shop we cannot say “*Mas, aku arep tuku tikus gae komputerku* (Eng.: Guys, I want to buy *tikus* for my computer).” Instead, we must remain to say, “*Mas, aku arep tuku mouse gae komputerku.*” So, the word mouse has undergone an expansion of meaning.

In language use, there are a number of rules that support the development of a more civilized culture. When conducting a conversation, for example, there is a rule that the speaker may not tell lies, and may not say something that is not true. Grice stating Maxim of quality says, "Do not say what you believe to be false. Do not say that for which you lack adequate evidence" (Grice 1975: 45). In communicating, interlocutors must also pay attention to the aspect of politeness, in the sense that communicating by sympathizing the feelings of others, i.e. using "the strategy of avoiding face threatening acts" (Brown & Levinson 1998: 493). The two rules of communication mentioned above will certainly have an impact on the creation of a harmonious, healthy, and civilized culture.

Language and society are mutually bound and we cannot possibly understand one without understanding the other. There is no single group of people that is not dependent on, formed by, or by itself forming a language (Chaika 1982: 1). Every social institution must be regulated by language. Law, religion, government, education, and family affairs, all are done using language. With language, we cultivate love, with language we also develop hatred, with language we manipulate other people, with language we are manipulated by others.

The sociolinguistic convention that links language with community factors indirectly implies that in language one must be conscious and obedient to the norms of language use in the community where the interaction is taking place. The elements of who speaks to whom when about what and how which are also called "features of context" (Hymes 1964) must always be taken into account when someone is communicating. Otherwise, it is very likely that there will be miscommunication or even communication failure.

Language and Value

Language is not just a system of sound symbols governed by structural rules (forms). The more essential is the meanings contained in them. The form and meaning of language is like

head and tail on a coin. Both are mutually bound and inseparable. Language has two main functions, namely intra-personal functions and inter-personal functions (Carroll 1964: 4). The first function means language as a tool for thinking and acting of a person, while the second means that the language is used to communicate with others. Related to this second function Brown and Yule (1983: 1) state that language has transactional and interactional functions.

Communication which is oriented towards conveyance and reception of a message, such as lecturing, writing books, asking directions to the police, interrogating thieves, interviewing clients, and advertisements are examples of using language with transactional functions. Meanwhile, communication which aims to create or maintain social relations, such as greeting someone when passing in front of his/her house, chatting while waiting for a bus at a bus stop or on a train with passengers who are new to know, and writing love letters are examples of using language for interactional functions.

Language form is neutral/value free. Its value appears when the form is used. The word 'dog', for example, is basically just a word that refers to a pet that likes to bark. However, when the word is spoken by someone who is irritated, with angry expression and strong intonation, to rebuke someone, "*Anjing, Lu.* (Eng. You're a dog!!)" then the utterance has a value of cursing. Another example is that when there is an economic crisis, many companies are declining production, and therefore, for efficiency, it is necessary to reduce the number of employees. In such a context, there can be two sentences: (1) "For efficiency, company X needs to fire some of its employees." (2) "For efficiency, company X needs to rationalize the number of employees." The meanings of those sentences (1) and (2) are the same but the value is different. The former has harder effect on the listeners than the latter. Strategies to mitigate expressions to reduce the psychological impact on listeners/readers, as in the example above, are called euphemism. When euphemism is used, the user actually has manipulated the other party.

Besides minimizing psychological impacts, language can also be used to maximize it. With passionate rhetoric and fiery agitation, for example, an orator or campaigner is able to arouse his audience' emotions and ignite their enthusiasm. By brandishing his grip and shouting *Allahu Akbar!* (Eng. God is Almighty), Bung Tomo (an Indonesian hero from Surabaya) succeeded in arousing the spirit of Surabayanese to fight against the invaders.

Final Remark

With the potential of language that is able to influence thoughts and beliefs, supports the creation of a polite and civilized culture, and is able to increase the intelligence and rationality of society, there are several things that need to be into account in efforts to develop community through language. First, developing society can mean an increase in cognitive quality and their rationality. One way to achieve this is through increasing their communicative competence. Second, to realize these competencies there must be an effort to improve the use of language that is proper and correct by the community. Proper means that the use of language is socially acceptable, whereas correct is grammatical in accordance with language rules.

References

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